

# Missionary Emphasizes Need of White Women to Aid Congo Settlement Work

AUG 14 1927

Otherwise, Stiffening Weakened Moral Resistance of Natives Will Be Difficult Task, Says Dr. Ross

Strengthening the weakened moral resistance of the natives of the Congo is going to be a difficult task unless the teachings of the Christian missionaries are aided by the arrival of a large contingent of white women, according to Dr. Emory Ross, a Protestant missionary in Africa for more than fifteen years.

Dr. Ross is a teacher of the new school. There is about him none of the flavor of the missionary ridiculed so often in novel, drama and pamphlet. He is equipped with sound economic training, an understanding of industrial difficulties and a tremendous curiosity in anthropological lines. He is a life fellow of the Royal Geographic Society of London and of the African Society of London and a fellow of the American Geographical Society of New York City.

Equipped as he is in fields other than that of religious instruction, he has looked ruefully upon the devastation the white man brought into the Congo and has pondered long on what can be done about it. The chief difficulty, as he sees it, is the reluctance of industry to send to the Congo men with families. Not only does the married man require better living conditions, but he also asks that he be quartered in the same territory for a considerable period. Single men form a mobile industrial army, and when the order to move is given, all they need to do is to throw a few things into a suitcase and catch the next train.

So it has come about that although the bigger firms interested in the exploitation of the unmeasured resources of the Congo are attempting to send into the colonies a better class of representatives, the number of women living among the natives grows but little.

#### White Man Held as God

The position of the white man in the Congo is that of a minor god. Dr. Ross has found. Because of the race which made them always win, the respect leads to emulation, unfortunately, in the past.

fiber and a reckless abuse of body and soul. The native has chosen to copy the less admirable things the white colonists have done.

Another thing which hampers the educational work among these tribes is the unwillingness of the parents to send their daughters to the mission schools. This business of keeping the girls in the home has an economic significance, for a girl is wealth. No man is ever married in the Congo without giving the family of his bride a dowry. The size of this depends, of course upon the social standing of the people interested, but on the average it runs between 1,000 and 2,000 Belgian francs. In the case a chief's daughter is given in marriage, the value runs up to as high as 7,000 francs.

Dr. Ross emphasized that this dowry did not represent a purchasing price. Although it goes to the family of the bride, it is subject to return in case the bride proves less agreeable than is a life fellow of the Royal Geographic Society of London and of the African Society of London and a fellow of the American Geographical Society of New York City. The fact that industries are attracting many Negroes away from their native villages is giving an added value to some of the girls, for the men seldom take their wives with them. This means that the girl can charge desertion and, without the formality of a divorce, annex a second husband and his dowry. The failure of the industrialists to take their women folk along with them helps the morals of the country not a all, but the sight of the comparative

bit. It is a complicated problem, made

luxuriant by the fact that the unit of belief that labor would give them

is still her father's daughter few away from their lazy lives. More

and more the villages have been de-

serted for the industrial centers, but

there is difficulty in filling the

women living among the natives grow-

shave the claims of her family to face,

but little.

Dr. Ross, to illustrate how industries

are complicating the lives of the Con-

goles, cited a village that but a few

years ago had a population of less than

500. A factory was built there and to-

day there are 36,000 natives living there.

Of this number but 5,000 are women

years. So, while some craft is being

taught something of value in later

life, the old stand-learned, European

morals and Christian religious beliefs are being instilled

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churches gain.

But the great demand for labor has taxed the resources of the missions. There are not enough schools, nor enough teachers. Dr. Ross feels that the future of the Congo depends upon the spiritual and industrial training the missionaries can give, but the equipment they have is inadequate. Christian missionaries have been in the Congo for just forty-nine years, but they have not begun to work out the problems that face them.

communities they continue to enter into the councils of the different tribes. Many of the native groups are still matriarchal, and in every band the influence of the women is felt when laws are made.

A distressing feature that Dr. Ross Sees Reluctance of Industrial Concerns to Send Married Men to Region as the Biggest Handicap

and the other missionaries must face is the weak resistance of the natives to the diseases the white men have taken in there. Against the tropical disorders nature has prepared them, but against tuberculosis, as an example, they are helpless. The exploiters of the Congo have always tried to keep the bridegroom whites out of that region, but in the early days the disease was introduced, and to-day is demanding a big toll in many of the districts.

#### Loss of Man Power

The loss of this man power is a serious thing for the industries to face, too, for labor is hard to get. Mines are opening up for copper and gold and radium, and soap companies are getting all the help they can to get out the cocoanut oil that is so abundant there. The natives at first would not work at all, but the sight of the comparative

luxuriant plants.

Yet it is the industrial life that is

helping the missionaries the most, de-

spite the evil influences that enter in.

It is simple to get boys into the schools

if those boys are certain they will be

taught something of value in later

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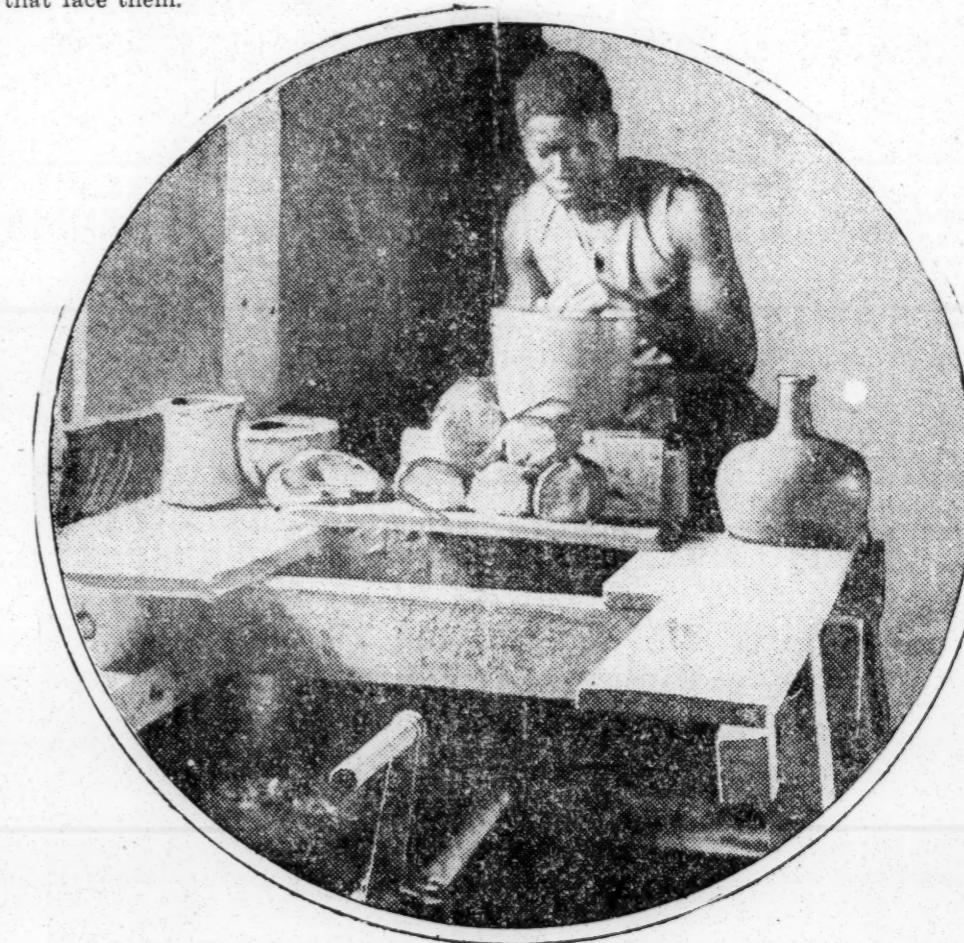
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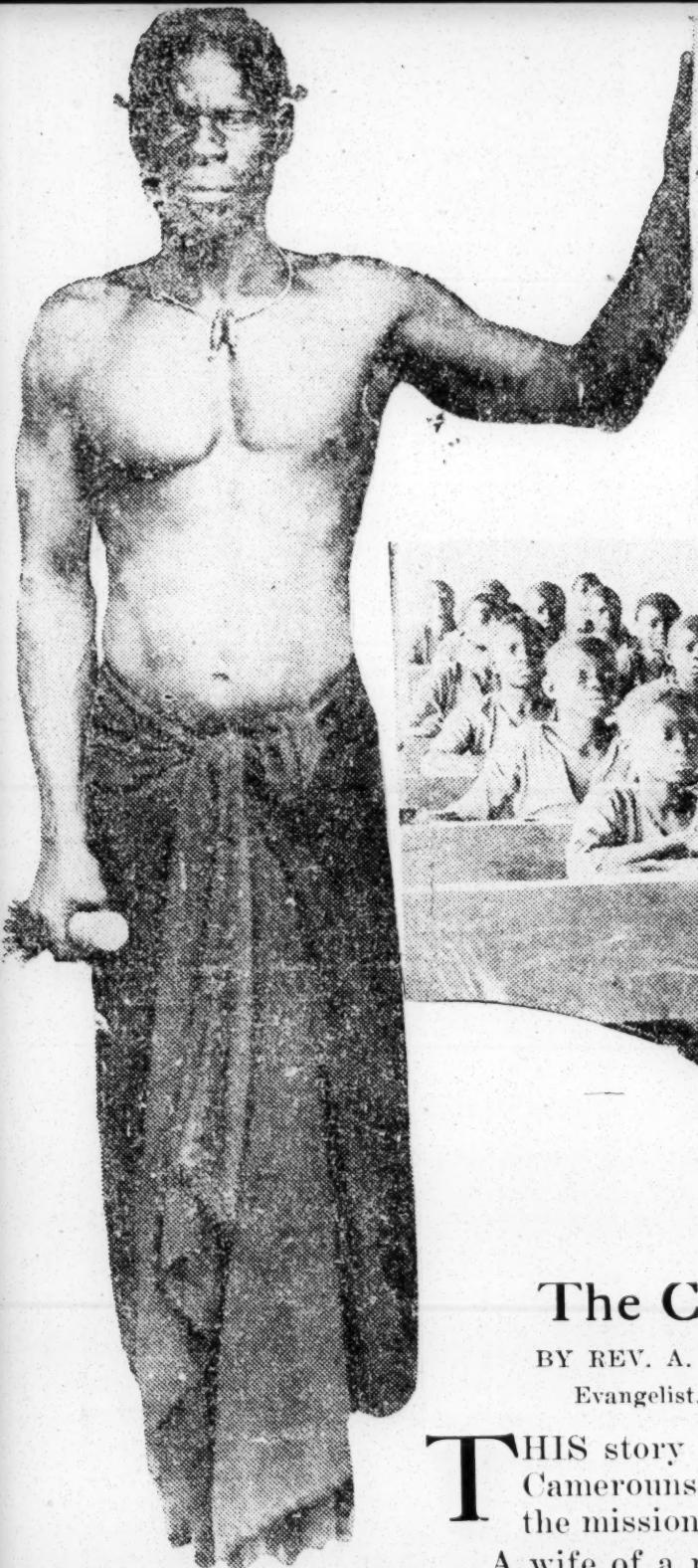
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A native potter at work in the H. C. B. training school at Alberta, Congo River. The school also trains artisans and clerks

# *A Model Village Helps Missionaries Civilize Natives*



*A class of pupils in the Mission School at Leverville*

\* From the *Presbyterian Magazine*, March, 1927.

## **The Conversion of a Wife Beater**

BY REV. A. B. PATTERSON, EBOLOWA, CAMEROON, AFRICA

Evangelist, West Africa Mission, Presbyterian Church, U. S. A.

THIS story has been broadcast from village to village in the Camerouns, West Africa, till it is known everywhere through the mission churches. *Missionary Review of the World*

A wife of a polygamist wanted to become a Christian, but her husband plainly told her that he hated such an idea. She persisted, however, and became a Christian, although she knew well that trouble was in store for her. When she used to go to servies her husband threatened all kinds of punishments. He used to go into her house during her absence and take whatever food he found there and give it to some of his other wives, thinking in this way that he would be able to make his Christian wife jealous. He used also to beat her regularly on her return from service. *May, 1927*

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The remarkable thing in the eyes of the villagers was that the woman never complained to her neighbors about his abuse as is usually customary. One day while the woman was at the river fishing, the husband planned what he would do with all the fish over the

amount which would be prepared for him. The following day, before going to service, the woman arranged her surplus fish on a rack over a smoky fire in order to dry it. During her absence her husband went into her hut and took all the fish. *New York Times*

Having tried all manner of devices to make his wife give up her Christianity, but without avail, the husband calmly announced on a Saturday that she was not to attempt to go to church on the morrow without first calling him. On the Sabbath he calmly accompanied her to church and at the close of the service, this man rose unexpectedly and announced that he wanted to commence following Jesus Christ. When he was asked the reason, he replied that it was due to his wife's conduct. When he was told that a Christian man must have only one wife, he replied that he had decided to release all the other wives, and to live only with this wife who had shown him by example what a true Christian can be.

It eventually transpired that the woman had not only been outwardly enduring hardness as a good soldier of Christ but that she had been praying for her husband.

## A College Professor Looks at Missions in Africa

MISS MABEL CARNEY, associate professor of education in Columbia University, recently returned from a trip of several months in Africa, where she visited hundreds of mission schools and mission stations. Her "friendliness" toward mission work has changed to open "conversion" to the cause as a result of what she saw. Miss Carney says regarding her observations:

*Southern Christian Schools*  
"I had taken it for granted, before I made this trip to Africa, that missions were rather passing, that they had had their day, and that now we should look forward to a day of education on the government basis. We have always felt that they have done great work in their day, but that perhaps they were a passing agency. I am afraid at our universities we are sometimes given this impression by some of our foreign students, particularly those from the Orient. They feel missions have had their day in their countries. 2-24-27

"After this trip of some eighteen thousand miles around Africa, I have come home absolutely converted to a belief in missions. I believe in them more fully than ever before for two reasons. I believe in them for the great need for missionary work I saw. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea. The physical suffering of the people is so terrible that you cannot stand before a few hundreds of those people without realizing the great work done by missions. In the field of health alone the need is immeasurable. You cannot go to Africa and see the quality of service rendered by missionary agencies without feeling that this is truly a great work, and without having a greater belief in missions than ever before.

"There are about twelve thousand missionaries in Africa to-day. Perhaps about half of them are Protestant and about half Catholic. I came home feeling very glad indeed for the type and quality of service rendered by the American missions as compared with that of others. I do not think there is any cause for us to be in any sense ashamed of our missionary work in Africa. That was particularly true in Natal and Egypt. It is true in other places. It was less true in Liberia than anywhere else I went. That statement is not going to hold true very long, for one man over there will do more in Liberia than has been done before. In almost one year Mr. Sibley has transformed the work in Liberia in

spirit and feeling by tackling the problem of the people.

"Shall the most ennobling and stimulating force in the daily life of Western nations cease to exist? If you say 'yes,' you will say 'missions shall cease.' If you say 'no,' you will say that missions shall not cease—because missions as I saw them in Africa mean just these things. In one way I have always been a missionary. I have not been a foreign missionary, but I have always believed in the missionary spirit applied to foreign situations and believed in it to apply to our own professional life in America. In my own profession, education, the greatest danger of the whole profession to-day is the danger of tending toward a materialistic aspect in failing to hold to what might be called 'the missionary vision' of the profession—teaching. I believe this to be true of other professions."

### WORLD CONGRESS FACES PROBLEMS OF AFRICA FIELD

#### LE ZOUTE, BELGIUM, SCENE OF GATHERING

*Bishop Campbell and the Rev. Mr. Parson Represent This Church in Deliberations*

An international conference of 250 missionary leaders of all faiths was held in September at LeZoute, Belgium, to consider the needs of religious, educational and scientific work in Africa. Our Church was represented by Bishop Campbell of Liberia, the Rev. Herbert A. Donovan of Cape Mount, Liberia, the Rev. John Kuwas, appointee to the staff in Liberia, and the Rev. A. B. Parson, Assistant Foreign Secretary of the Department of Missions.

The conference worked along broad lines, studying the history of the work in Africa, the problems of race relationships, evangelism, the past, present and future of education, governmental policies, economic questions, woman's work, the building of the Native Church, language, literature, medical work. With careful emphasis on the fact that progress in Africa must of necessity be slow, the conference revealed much that is heartening. A changed emphasis on the part of the government officials, recognition of the care of human beings as a primary concern of government, the trend of education shown by the expected annual appropriation by the Gold Coast within a decade of \$1,400,000, and the definite agreement of educators that not only is religious instruction in the classroom an essential of all true education, but that the whole of education is of little worth unless religion colors the whole curriculum," are especially noteworthy and promising signposts of progress.

Resolutions embodying the findings and recommendations of the Conference were adopted, these to be submitted to mission boards in Britain, Europe, America and Africa, for mature consideration looking to

men and women for the evangelization and education of the Gold coast and other parts of West Africa, and for the dissemination of useful knowledge among the masses there." This institution provides for 296 students of all grades, several of whom have already passed the London College of Preceptors' examinations with distinction. The aim is to qualify a number for mission, pastoral and educational work.

#### SCHOOLS INADEQUATE FOR POPULATION

Some idea of the dearth of educational facilities in that part of the world may be had from the fact that, although on the Gold coast alone there is a school population conservatively estimated at 300,000, fewer than 40,000 can be taken care of at present. Conditions on the Ivory coast are even worse. One of the chief objectives of the School and Training college is to save the coming generation from ignorance and disease. The problem of the children of European and African parentage is also an urgent one that demands solution.

Connected with the church and mission of Dr. Hayford is an organization known as the Christian Army of the Gold Coast, which has for its purpose reclamation and benevolent work among the masses. He says that hundreds of thousands live in very insanitary surroundings. The towns are often without underground sewerage of any kind, and have few or no hospitals. There is an alarmingly high death rate, especially among infants in the country regions. According to the best medical estimates, this death rate is between 300 and 400 per 1,000 births. Dr. Hayford has been made a member of the Royal Sanitary Institute and a fellow of the London Federation of Medical and Allied Services in recognition of his hygienic labors in British West Africa.

#### NOW SEEK ENDOWMENT OF HALF MILLION

An endowment of \$500,000 is being sought as the minimum needed to insure the future of the School and Training college: \$50,000 is needed for a chapel, and \$55,000 for a home and mission hospital for the sick and destitute. Both President Coolidge and President Doumergue of France have received Dr. Hayford and endorsed his work among his countrymen. King George V sent a message stating that he "more than realizes the remarkable work achieved by him on behalf of the spiritual and material welfare of the people of the Gold and Ivory coasts of West Africa."

The American indorsers of Dr. Hayford's work include Andrew W. Mellon, secretary of the treasury; Bishop Manning, Dr. S. Parkes Cadman, Dr. Charles E. Jefferson, George W. Wickersham, George A. Plimpton and Miss Jane Addams.

## SEEKS FUNDS FOR SCHOOLS IN W. AFRICA

### Native Missionary Cites Great Need

*Defender*  
West Africa is sorely in need of more educational and benevolent agencies, says Rev. Dr. Mark C. Hayford, who has come to America to present the case of his countrymen and to plead for the financial assistance necessary to the furtherance of the civilizing work to which he has devoted his life. Dr. Hayford, a Fellow of the Royal Geographical Society, is founder and head of the largest church and mission of native origin in the Gold and Ivory coasts and is the son of a minister. He is also a direct descendant of the line of West African kings.

The church and mission—Baptist in principle but interdenominational in its work—has 45 stations. Education and sanitation are vital concerns. As a pioneer in the former field, he is the president of the School and Training college, which has been established for "the preparation of

Jamestown, Va.

AUG 11 1927

## GIVES ACCOUNT OF MISSIONARY WORK IN AFRICA

Mrs. S. E. Moon, in Talk  
at First Baptist Church,  
Tells of Progress That  
Has Been Made.

### TRAIN NATIVES FOR TEACHERS

Miss Rose Anstey Explains  
Work That Is Being  
Done for Colored Peo-  
ple in College at  
Atlanta.

At the regular midweek service at the First Baptist Church, last evening, Mrs. S. E. Moon and Miss Rose Anstey, missionaries, gave talks on their experiences. Elsie E. Leet, president of the Woman's Missionary Union, introduced the speakers.

Mrs. Moon, who with her husband, has spent 22 years in the interior of Africa in missionary work, spoke on "Christianity as it is." The day's programme is care-fully planned and every thing done to direct girls along paths that lead to sturdy character. Results seem to justify the years of effort on part of teachers.

Mrs. Moon first traced the beginnings of missionary work from we think we have failed," said Miss Anstey, "but we get letters of appreciation from former students that cheer us. We must be patient in penetrating into the interior of Africa in missionary work. So impressed was the British Commissioner, Mr. Nielson, with Simango's ability and bearing that he invited him to his home and then summoned the natives to meet him.

Livingstone and Stanley, and described the difficulties encountered that cheer us. We must train leaders for the black race. Our school, supported by Baptist before railroads. English and American missionaries gradually established a chain of stations that who also walk in the way of Christ. We hear of them from time to time and now, although their hold is secure, there is so much to be done that many have become such that schools have been established to train native teachers that the work may go on even more extensively. It is such a school with which Mrs. Moon and her husband have been connected.

At first only men came for the religious instruction, but soon not only wives but children came too, the speaker said. The early grass huts in which the students lived have since been replaced by permanent brick dwellings, while the two tin buildings now used for class rooms are to give way to a new chapel and new brick school

houses. Extensive gardens are planted near the station. These are worked by the students and furnish a means of support. Instruction is given in the Bible, elementary arithmetic, history and geography. An attempt is made to give an idea of what is going on in the outside world.

Many of the wives of the students are illiterate. These are taught to read; they are also given instruction in physiology and hygiene, baby care and cookery. While parents are in the classrooms, children amuse themselves on playgrounds or are given elementary schooling. In the evening missionaries often call at the homes of their students to find man and wife sitting at opposite sides of their table, both studying industriously. Reports of the work these native teachers accomplish after they return to their native towns are very encouraging said Mrs. Moon. Where once there was fear and distrust between neighboring tribes there is now mutual trust and co-operation. "All is due to the Christian spirit which long laboring missionaries have instilled," she said.

Miss Rose Anstey, for the last three years a teacher in Spellman College for colored women in Atlanta, Ga., described the plant and grounds and outlined the programme of religious, moral and academic instruction, which is helping the colored women of the South to take their places as useful members of Christian society. Spellman College offers to over 300 women a beautiful, well-kept 23-acre campus with many buildings, a high school and college training and a faculty of sixty.

There is a science building, a library, dormitories, hospital, laundry, power and heating plant to study Portuguese, and to Ango-Board.

The recent gift of John D. Rockefeller, Jr. Tennis courts and ath-athletic field give opportunity for physical development and recreation. The speaker spoke on "Christianity as it is."

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## THE RETURN OF SIMANGO

## MISSIONARIES TO MEET AT HAMPTON INSTITUTE

HAMPTON INSTITUTE, Va.—Missionary boards and colonization societies interested in work in Liberia have arranged for a conference of their workers to be held at Hampton Institute, February 8-18. This includes both white and Negro organizations having missionaries and teachers

where he became a Christian. From having missionaries and teachers there he went to Mount Sinaia, where he became a Christian. From having missionaries and teachers there he went to Mount Sinaia, where he became a Christian. The purpose of the conference is to discuss plans for improving the mission work and it is expected that between twenty-five and thirty teachers and others will be in attendance. During the week-end of February 12 and 13, invitations have been extended for secretaries of various organizations and some of the members of executive committees to attend and address the conference.

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he took him to Chikore and Tanganya and repeated the speech before other throngs. Dr. Lawrence writes that Simango has shown a fine spirit at all times and has accredited himself on every side and will undoubtedly be a great power among his people.

Three hundred delegates from every State in the Union as well as from Haiti, the Bahama Islands, Barbados, Liberia, Sierra Leone and the Virgin Islands are attending the congress, which ends tomorrow.

NEW YORK  
SUN and GLOBE

MAR 19 1927

## DENIES METHODISM IS ALIEN TO CHINA

Dr. Edwards Says Chinese  
Rule the Church There.

In answer to the criticism that the Christian church is a "foreign institution" imposed upon the Chinese, Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, in a statement issued yesterday points out that of the fifty-one district superintendents of the Methodist Episcopal Church in China now forty-six are Chinese and five are Americans.

"For more than a quarter of a century," Dr. Edwards declared, "Methodism has thus been quietly turning over the control of the church in China to the Chinese. The demand of the Cantonese Government authorities for a letting up of 'foreign control' over Chinese Christian churches does not affect our denomination seriously.

"It is true that there are three American bishops in China," continued Dr. Edwards, "but their powers are of a general supervisory nature and their contacts are largely with the missionaries. The district superintendent, however, is in direct contact with pastors and people and is the real authority to which the individual church looks for guidance. The duties of a superintendent in Methodism are quite similar to those of a bishop in other denominations. Virtually he assigns and transfers pastors.

"The Methodist form of organization is such that a Chinese national may easily aspire to be elected a bishop of the church. At least two Chinese were voted upon for that office in the General Conference of 1924 at Springfield, Mass. Negroes have been elected to the office on several occasions and nationals of other lands have also been chosen.

"The nine conferences of the Methodist Episcopal Church in China have five Chinese to one American. There are ninety-five ordained American members of the conferences; but they can be outvoted on any question by the ballots of 498 Chinese members.

Actually, however, they work together without friction. In the church the pastors and superintendents are almost all Chinese; the missionary-evangelists are advisers in the districts and occasionally pastors of the larger city churches. In most educational and

hospital governing boards the Chinese self-governing church has always been our objective self-propagating church in China and in every other mission is for us no new departure."

"Thus it will be seen the Methodist Church in China is truly field. Methodism will have little difficulty of adjustment to meet the Cantonese Government Ideal of a Chinese-controlled Christian church. In fact the setting up of a

Missions, Foreign - 1927

## A Conference in Madagascar

BY REV. M. A. HELLAND, S.T.M., MANASOA, MADAGASCAR  
Lutheran Board of Missions

THE evangelical missions working in Madagascar held their third Intermissionary Conference in Tananarive from August 23-30, 1926. The first conference was held in 1913; the second shortly after the Centenary Festival in 1920. At both of the former conferences there were delegates from Europe representing the mission boards but at the third conference no such delegates were present. Two friends from Europe, and honorary members of the conference, were Miss Owen, traveling for the British and Foreign Bible Society, and Rev. F. Bjrk, a pastor and young people's leader from Sweden.

All evangelical missions\* working in the island were represented

\* The represented were: The London Missionary Society (the oldest in the island), the Society for the Propagation of the Gospel, the Norwegian Mission Society, the Friends' Foreign Missionary Association, the Norwegian Lutheran Church in America, the Lutheran Board of Missions, and the Paris Missionary Society (Mission Protestante Française). At the opening session the officers of the conference were approved as elected by the Intermissionary Committee: Rev. Fr. Bjertnes (N. M. S.) president; M. le pasteur Prunet (M. P. F.) vice-president; V. W. Evans (L. M. S.) general secretary. Two native deleges were minute secretaries.

at the conference, both by missionaries, and by native delegates, for the first time. Three native delegates were allowed for each mission. The Intermissionary Committee has for some time included one native member from each mission.

The proceedings were conducted in Malagasy. The president reminded the delegates of the fruits of the Gospel in Madagascar, as shown by the fact that delegates from tribes that formerly made incessant war upon each other were now sitting together making plans for the advancement of God's Kingdom. "We are the light in this land. Let Christ be mirrored in us."

The various subjects for discussion were each introduced by a member of the conference designated by the Intermissionary Committee some time in advance. Of the subjects discussed, five con-

cerned school work, including Sunday-schools; two were questions concerning evangelical propaganda and home visitation; one concerned alcoholism; one the Croix Blanche, a society for the promotion of clean morals; and, finally, one question on the problem of the *metis*.

One result, in school matters, was the decision to appoint a school commission with an executive secretary spending a certain part of his time in this intermissionary work. Such a commission is to consider the publication of textbooks, give information and counter the publications of the schools, and in general to represent the school work of the evangelical missions before the authorities in the capital. Such cooperation will be much appreciated, especially by missionaries employed in educational work.

### N. Y. WORLD

FEB 27 1927

## AFRICAN MISSIONS

### UP AT CONFERENCE

#### THE SAILING OF OUR MISSION

##### ARIES

Steps toward sending Negro Presbyterian missionaries to Africa were taken at a conference recently of the Presbyterian Board of Foreign Missions, No. 156 Fifth Avenue. A committee representing Negro members of the Presbyterian Church, members of the Presbyterian Delegation to the World Conference on Africa, held in Belgium last September, and representatives of the Presbyterian Foreign Board, were present. A resolution adopted reads: "As soon as the West African Mission and the Presbyterian Board have acted concerning the number and type of missionaries desired for appointment and assignment to Africa, appeal should be made to the colored churches for contributions for the support and equipment of this particular work."

The conference also requested the candidate department of the Presbyterian Foreign Board to receive applications of candidates from Negro churches with the expectation that those who qualify and for whom there is work to do might be able to sail for the field in 1923, or as soon thereafter as practicable.

Negro Presbyterians have for many years desired to send missionaries of their own race to the foreign field. Formerly these missionaries were sent to Liberia and as many as sixty went to that country from the Presbyterian Church, but the work was later discontinued. Resolutions adopted at the International Conference in Belgium last summer also favored sending Negro missionaries to Africa.

Present at the New York Conference were: Dr. J. W. Lee, Philadelphia, President of the Afro-American Council; Dr. J. W. Holley, Albany, Ga., representing Atlantic Synod; Dr. A. B. McCoy, Atlanta, Ga., Field Superintendent for Sunday school missions of the Presby-

terian National Board and delegate to the Le Zoute Conference; Dr. W. C. Hargrave, Danbridge, Tenn., representing East Tennessee Synod; the Rev. John T. Colbert, pastor of Grace Presbyterian Church, Baltimore, Md.; Mrs. H. L. McCrorery of Johnson C. Smith University, Charlotte, N. C.; Missionaries from Africa were Dr. W. C. Johnston and Mr. and Mrs. George Schwab.

#### National Baptist

"To Whom It May Concern: It has been our privilege and pleasure to place full responsibility on Dr. Pauline E. Dinkins as medical director for the past two years of Brewer Hospital at Greenwood, South Carolina. Dr. Dinkins is exceptionally well prepared for her work, both culturally and specifically, having had a general college education as well as medical training. She is absolutely reliable in every way, extremely conscientious, self-sacrificing, self-effacing, devoted to the Christian service of humanity, and loyal to the highest ideals of such service. It is with sincere regret that we release Miss Dinkins for service in Africa. Should she ever return to

America, we will count ourselves fortunate to again secure her services.

"Sincerely yours,

"FRED L. BROWNLEE,

"Cor. Secretary, The American Miss. Ass'n, 287 Fourth Avenue, New York."

If the Congregational Church praises her thus and has such a high regard for her services, how much more should we.

Dr. A. F. DeWalt and Nurse Ruth Occum are to tarry a little while in America, traveling in the interest of our Foreign Mission Board, trying to

#### THE SAILING OF OUR MISSION

##### ARIES

help us get funds to equip the hospital. Pray that their endeavors may be met with success. How much we would like to have them reach Africa by Christmas. That would be the greatest Christmas gift we could give.



THE CONFERENCE OF PROTESTANT MISSIONS AT TANANARIVE, 1926

Seated in the middle of the group—left to right—are Rev. Bjertnes, Norwegian M. S. President, Rev. W. Evans (London M. S.) Secretary of conference, Mr. Sims, (Friend's Mission), president of Inter-mission committee, M. le pasteur Prunet (French Mission), Vice-president of conference.